Clara M. Hill

MEXICO

Our Nearest Foreign Mission

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OUR NEAREST FOREIGN MISSION

By John Wesley Butler

Southwest of the United States lies a land as old as Egypt, as enchanting as the far East, as enticing as Europe, and just as needy as any Mission field cultivated by our Church. It is Mexico, our next door neighbor.

PHYSICAL AND GENERAL CHARACTERISTICS

This wonderful land is divided from us by a narrow stream of water and an imaginary line, constituting a coterminous boundary of 1,833 miles. On the map the country has the appearance of a huge cornucopia with its mouth towards the United States, its smaller end brushing Central America and its point resting against British Honduras. Its concave side skirts the Gulf of Mexico and the Caribbean Sea for 1,727 miles, and its Western line, washed by the Pacific Ocean for a distance of 4,574 miles, describes a large circle. Toward the south the Isthmus of Tehuantepec is only 120 miles from ocean to ocean. According to area Mexico has a larger coast line than any other country in the world. Baron Humboldt called Mexico "the bridge of the world's commerce." The railway across the Isthmus of Tehuantepec—with its shorter distance to the East—will be a powerful rival of the Panama route. This lends force to the claim of the great German savant, and emphasizes the theory that the commercial if not the civilized activity of the world is destined to shift from the Atlantic to the Pacific. The Tropic of Cancer crosses Mexico about midway between its northern and southern boundaries.

Area

The country has an area of 767,326 square miles and is nearly equal in extent to our country east of the Mississippi River.

One hundred years ago Mexico was two thirds the size of the United States. By the treaties of 1845, 1848 and 1853 Mexico ceded to the United States 930,590 square miles, more than half her original territory. Seventy years ago, Texas, California, Colorado, Arizona, New Mexico, Utah, Nevada, Oklahoma, part of Wyoming and part of Kansas belonged to Mexico. Whatever may be alleged concerning rights of conquest, war indemnities, or even the right of Texas to secede, candid students of history will blush for the manner we acquired Mexico's provinces. Treaties make "valid" certain issues, but they do not always take into account the moral factor. Let us hope that Providence, who wisely overrules all the mistakes of nations as well as individuals, will help us in some way to compensate for this injustice done to a weaker nation.

The republic is divided into twenty-seven States, two Territories, and one Federal District, the last being organized and governed like the District of Columbia. Four of the States lie within the territory of Central America.

Products

The country has resources enough easily to maintain three or four times the inhabitants it now has. In northwestern Europe, with inferior natural resources, a population of 180,000,000 supports itself on an area about equal to that of Mexico. Throughout tropical Mexico, high temperature, luxuriant vegetation, and almost constant moisture have, through ages, led to rock decay and the accumulation of organic matter, till the land has become immensely rich. In some sections volcanic eruptions have added their contingent as fertilizers. In other parts the alluvium washed from the mountain sides produces astonishing fertility. Everything which Mother Earth yields in the United States, and its oversea domains, can be raised in Mexico and often more abundantly. It is largely a question of altitude to which the planter must accommodate himself for the best results. The Hon. Matias Romero claims, "We can raise all the products of the world because we have all climates from the perpetual snow of the Arctic regions to the burning sun of the Equator." Mexico's more important

products are maize, wheat, barley, coffee, sugar, oranges, limes, bananas, pineapples, mangoes, alligator pears, zapote, papaya, tobacco, rice, rubber, cotton, agave, henequen, cactus, cocoa, vanilla, silk, cochineal, chicle, yucca, ginger, peppermint, cabinet and dye woods, alfalfa, and various grasses used in cattle raising.

Arboreal vegetation gives 114 different kinds of building timbers and cabinet woods, such as oak, pine, cedar, mahogany, rosewood, and ebony. There are twelve specimens of dye woods, eight of gum trees, seventeen oil-bearing trees and plants, besides many which await the study of the scientist.

THE CLIMATE

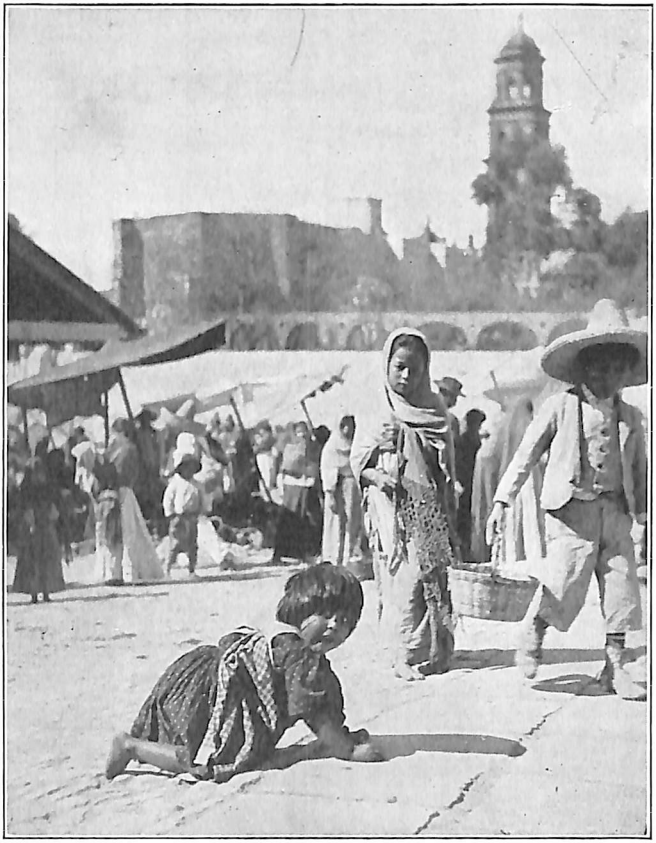
All Three Zones Represented

There is great diversity of climate in Mexico. Due to the peculiar configuration of Mexico, climate depends upon altitude rather than latitude. Three climatic zones are recognized.

The *tierra caliente*, or torrid zone, lies along the Gulf and Pacific coast, reaching inland an altitude of 3,000 feet. In this zone the mean temperature varies from 77 to 82 degrees Fahrenheit, seldom falling below 60 and often rising to 100; in Vera Cruz, Acapulco and other ports it occasionally goes as high as 105. Intermittent and remittent fevers prevail in the low lands. Yellow fever and black vomit are epidemic, but due to recent hygienic improvements by the government these dread diseases are not as prevalent as formerly.

The *tierra templada*, or temperate zone, rises above the hot zone from 3,000 to 5,000 feet. The mean temperature is from 62 to 70 degrees and here we have one of the most salubrious climates in the world, for extremes are practically unknown. This zone yields the products of both tropical and cold regions. Wheat and sugar cane are sometimes produced almost side by side.

The cold zone is from 6,000 to 8,000 or more feet above the sea level with a mean temperature of from 59 to 63 degrees. The great central plateau is most thickly inhabited and is mostly included in this zone, though even here are deep valleys which yield tropical products. In the cold zone lies the real



MEXICAN STREET SCENE

Mexico of history, the main theater of modern Mexico. The hills which girdle this zone have yielded immense treasures of gold and silver, while untold millions are still imbedded in the rocks.

The rainy season, lasting from June to October, has much

to do with the climate and offers the best time of the year for tourist travel.

In the capital of the country the average rainfall is 25 inches. In Monterey it has gone as high as 130 inches in a year. In Jalapa it rains about two thirds of the time.

Its Mountains

Mexico's great frame work is rocky. The Cordilleras were considered a continuation of the Andes of South America, originating in Patagonia, and extending along both continents. But researches made by French engineers during the intervention established the fact that the Andes proper terminate at Panama, and that the Mexican Cordilleras are an independent range. On the western slope they are known as the Sierra Madre del Occidente, running the entire length of the country; and through California they take the name of the Sierra Nevada. The eastern range runs through many depressions across Texas, and connects with the Rocky Mountains of the United States.

The two ranges in Mexico are parallel, gigantic walls, culminating in peaks among the clouds and perpetually crowned with snow. Between them, protected from the severity of ocean storms on either side, stretches the great central plateau for a distance of about 800 miles.

There are five peaks over 14,000 feet high, six over 10,000 feet, and numerous others towering above the surrounding country. At least ten of these are volcanoes, though Colima is the only one now active.

Its Scenery

Historians and travelers alike have lavished praise on the magnificent scenery in Mexico. It baffles description. Some compare it to Switzerland. Everything, however, in Mexico is on a grander scale. The latitude of Switzerland gives a lower snow line, consequently many more peaks are perpetually white, and there are numerous lakes, and hence great natural beauty. However, in Switzerland scenery is confined to a small territory, while in Mexico it is on a vaster scale, and the mountains are grander in their heavenward towering.

There are but few rivers in the central plateau. As the

country drops suddenly on either side, these rivers, fed not alone by mountain springs, but by the perpetual melting of the enormous snow banks of the volcanoes, increase greatly, and near the coast some of them are navigable for many miles inland. During the American war a fleet of gunboats passed Tampico and went forty miles up the Panuco, which is known as Mexico's Mississippi. Next to the Panuco, the Rivers Rio Grande, Balsas, Lerma, and Papoloapam are the more important. Three of these empty into the Gulf, and two into the Pacific.

A LAND OF UNBOUNDED RESOURCES

Lemprière, the distinguished traveler and historian, says: "The merciful hand of Providence has bestowed on the Mexicans a magnificent land, abounding in resources of all kinds —a land where none ought to be poor, and where misery ought to be unknown—a land whose products and riches of every kind are abundant and as varied as they are rich. It is a wonderfully fertile country, endowed to profusion with every gift that man can desire or envy; all the metals from gold to lead; every sort of climate, from perpetual snow to tropical heat."

Agriculture

Mexico has always been considered a silver-producing country *par excellence*. Its agricultural resources have been but partially recognized. Properly developed, they will prove a greater source of national wealth than all the mines of the country. If half the capital hitherto invested in mines had been used in agricultural pursuits, Mexico would be more prosperous and more peaceful than it is to-day. A hundred years from now the mines may be exhausted, but farming, like Tennyson's brook, will "go on forever." What has happened in California in this respect may happen here.

The area of the country may be divided as follows: 5,700 square miles of dense forest, 250,000 square miles of well timbered land, and about 500,000 square miles of uncultivated land. The States of Oaxaca, Vera Cruz, Micheacan, and Chiapas rival Brazil in the production of superior grades of coffee. Vera Cruz, Morelos, Tabasco, and Tepic are capable

of outstripping Cuba in the production of sugar, rice, and tobacco. The great plateau can produce corn, wheat, and barley enough for home consumption and even for exportation. The great extent of "ever green" pasture lands, rarely touched by frost, can sustain millions of cattle, while coast ranges and many valleys on the high land are prolific in all tropical fruits. In the recent years henequen, or hemp, has created scores if not hundreds of millionaires in the State of Yucatan, where soil and climate are peculiarly favorable to the production of this fibre. The States of Vera Cruz, Tabasco, and Chiapas produce crude India rubber, while the *guayule* industry has recently become a success. The shrub is found chiefly in Durango. The annual harvest from the above products in 1912 was $500,000,000 (silver). Systematized and well developed agriculture would mean many times this amount for farmers and exporters. Stock grazing, which already produces $120,000,000 (silver) per year, and forestry, with its immense supply of mahogany and its great variety of other rich cabinet woods, are industries encouraged by the government and which promise abundant returns.

MAKING OF MEXICAN "DRAWN WORK"

The chief problems confronting agricultural interests in Mexico are irrigation, labor, and land tenure. These prob-

lems are now receiving the earnest attention of the government and encouragement is promised to all bona-fide enterprises. What has been accomplished in the southwestern portion of the United States may be expected in the vast arid deserts of Mexico till they too shall "blossom as the rose."

Mining

Mexico is famous not only because it is one of the richest mining countries of the world, but because its silver and gold mines have been worked from time immemorial. The Spanish conquerors, four hundred years ago, found the natives of the country producing fabulous quantities of the precious metals. In his first letter to the Emperor of Spain, Cortes said: "According to our judgment it is credible that there is everything in this country which existed in that from which Solomon is said to have brought the gold for his temple." Indeed, the Mexican historian claims that Mexico and Peru were the distant Ophir to which King Hiram sent his servants —"shipmen that had knowledge of the sea, with the servants of Solomon"—to bring gold for the temple at Jerusalem. If this be true then there has been some mining here for at least 3,000 years. The process of recovering gold by amalgamation with quicksilver was known to Maya civilization which antedated the times of the Aztecs. Among the Aztecs gold was used more as a decorative or useful material than as a medium of currency, but transparent quills of gold dust served for money.

The mines of Zacatecas produced $800,000,000 (silver) since the conquest. The "Mother Vein" of Guanajuato produced $252,000,000 prior to the time of the independence.

The States of Chihuahua, Oaxaca, and others have mountains of valuable ore. Official statistics claim $3,725,000,000 as the value of the gold and silver output from 1522 to 1879, in all the country. This means more than one-third the world's production of silver.

In addition to gold and silver, all the base metals are found in Mexico, especially copper, lead, zinc, and iron. The famous "Hill of the Market Place" in Durango is estimated to contain

370,000,000 tons of iron above the surface with unmeasured quantities beneath.

The mineral resources of the country are far from exhausted. To the investor and the scientifically equipped engineer the field is most inviting.

In the older mines of the country religious emblems and superstitions entered largely into mining. In many cases the entrance to the tunnels is more like the entrance to a temple. Elaborate stone doorways, carved figures of saints, surmounted by crosses, are frequent. Sometimes a chapel rises on the top of the nearest hill dedicated to the patron saint of the discoverer of the mine. Oftentimes the poor miner, deep down in the earth, gropes about in darkness that he may keep his candle burning at some crude temporary shrine.

At Catorce two million dollars were lavished by the miners on a splendid church and one million dollars on the Valenciana Church at Guanajuato. The entrance to the Rayas mine, at the same place, has above its portals the scupltured image of Michael, the Archangel. In strange contrast is the fact that in colonial times a rich mine owner in the State of Jalisco was denounced before the Holy Office, who in turn accused him of "invoking the aid of the devil in his work." He was brought to Mexico City in 1694 and burned alive.

Recently petroleum has been discovered in immense quantities especially on the Gulf Coast. This district promises to be one of the richest oil fields of the world. The railways are already using this crude oil for fuel. Exportation to Europe has also begun.

Manufacturing Industries

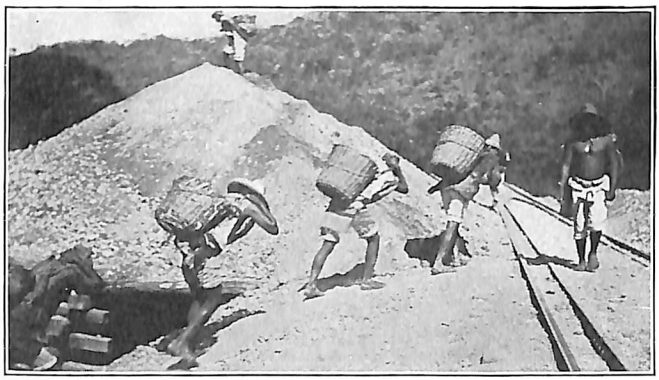
This line of industry in Mexico is comparatively modern. The first cotton mills of the country were established in Puebla in 1833. In 1907 there were 142 mills in the country, with an output for the year of nearly 19,000,000 pieces and sales amounting to $51,685,954 (silver). The jute factory at Santa Gertrudis, Orizaba, and the Aurora factory near Cuautitlan are modern plants sending out large quantities of sacks for ores, coffee, grain, sugar, etc., also packing cloth, rugs, carpets, and twine. Woolen, linen, and

silk factories have recently been established. Tobacco factories and sugar mills, iron and steel plants, and paper mills are doing a thriving business. Besides these there are guayule factories, soap factories, and cement works.

The Mexican National Packing Company, Limited, introduces a new industry into the country and it means great things for the future in connection with local consumption and export trade.

Electric Plants

Nature has provided a compensation to the country for lack of navigable rivers. The topographical conditions



A GANG OF MEXICAN INDIANS AT WORK ON RAILROAD CONSTRUCTION

furnish many torrential water-courses which can readily be used for generating unlimited power for manufacturing purposes. Consequently we see well-organized companies, heavily capitalized, furnishing light and power for farms, mines, factories, and railways throughout the country. The lighting and tram service of Mexico City and the Federal District is equal to anything of the kind in the United States or in Europe. The Mexican Light and Power Company, a Canadian corporation, has its hydro-electric generating stations at Nexcaca,

95 miles distant. It furnishes light and power to the City of Mexico, to many smaller towns, to scores of factories and estates, besides providing for the great mining camp of El Oro, 76 miles from the home base. The capital of the company, including shares and bonds, is about $25,000,000 (silver).

Many other companies exist throughout the country and the day is not far distant when all towns, cities, factories, mines, farms, irrigation works, and perhaps the railways of Mexico will be lighted and operated by the silent, unseen, yet all-powerful current, mysteriously conveyed along the wires.

Railways

Fifty years ago the railway from Vera Cruz to Mexico City with 263 miles of track was the only line in the country. Now almost every important town has railway connection with the capital and the outside world. Four lines cross the Northern frontier, and the Pan American connects with Central America. Three ports on the Gulf and two on the Pacific have railway terminals. The entire mileage is now 14,181, the greater part having been built between 1880 and 1905.

Imports and Exports

Mexico's imports, according to the latest available statistics, amount to $233,363,000 (silver) and the exports reach $248,018,000, leaving a balance of $14,655,000 in favor of the country.

THE PEOPLE, ANCIENT AND MODERN

Population

There are about 16,000,000 people in the country. Many believe that were it possible to secure a correct census this number would be considerably augmented. Nineteen per cent of the population are of European descent, 38 per cent mixed, and 43 per cent Indians.

Cortes found hoary empires, cities long lost in ruins, temples and palaces of whose origin little could be learned, pyramids ancient as those of Egypt, hieroglyphic inscriptions which time had only partially effaced, and many evidences of ancient civilizations in some respects superior to that of the Spaniard.

The history of these ancient peoples, with its eloquent evi-

A TYPE OF INDIAN GIRL IN OAXACA

dences of a departed glory, is highly enchanting. Sixteen different theories concerning their origin are advanced, six claiming a European, four an African, and six an Asiatic ancestry for them. Able writers support each of these theories, some of which become intensely interesting when Old Testament history is quoted to sustain the argument.

Given the fact that 150 languages are known to have been spoken in Mexico, it is evident that the early inhabitants did not all come from the same country.

Passing from the shadowy to the more certain periods of history, we find the Otomi from Central America, the Maya-Quiche from Yucatan, and the migratory Nahuas from the north, spreading over Mexico. Their monumental ruins are mute reminders of a dim and distant past, of which little is really known. Among these are the ruins of Uxmal, in the State of Yucatan, quite recently explored.

Le Plongem claims that the Mayas planted the center of civilization in Mexico, which later spread as far as India and Egypt, and finally to Greece and western Europe. In the State of Chiapas, as well as in Guatemala, are the Palenque ruins, said to be older than the flood.

The mysterious pyramid of Cholula is an artificial mound, probably built for worship. Quetzalcoatl, the hero of Lew Wallace's "Fair God," who

visited Cholula, was believed by an early Mexican writer to be the apostle Thomas, who thus introduced Christianity on this continent.

About twenty-five miles from the City of Mexico are the two famous pyramids of Teotihuacan—the Pyramid of the Sun and the Pyramid of the Moon—both probably built for worship. They are perhaps the most ancient monuments in America. With the buried city near by, these pyramids are the Mecca to which many an archæologist wends his way.

When the Spanish conquerors came, these ruins were so old that Toltecs and Aztecs could give but scanty information concerning them. Vague traditions were current as to the coming of those "Giant architects, the Shepherd Kings of Egypt," or other mysterious people, at some remote period from beyond the seas.

Native Races

The indigenous people in whose evangelization we are particularly interested are descendants of the races found here by the Spanish conquerors, that is, Toltecs, Chichimecas, and Aztecs.

About 700 A. D. the Toltecs crossed Bering Strait, migrated slowly along the Pacific, and finally established in the heart of the country a dynasty which endured 500 years. They loved peace, were devoted to mechanical arts and agriculture, worked the metals and excelled in architecture. They believed in a Supreme Being and regarded their chief priest as His Vicar on earth. Four years later came the Chichimecas, who spread as far south as the Isthmus of Tehuantepec.

These in turn were followed by the Aztecs, who established the capital of their empire where now stands the City of Mexico. This dynasty endured for 300 years. Under the two Montezumas it reached the acme of grandeur and extent. They ruled with rare wisdom. They fostered agriculture, horticulture, and irrigation. They manufactured cloths of finest texture. They excelled in mining and in the knowledge of astronomy. They had a well-organized system of money, weights and measures. Their political, theocratic, military, and social systems indi-

cated a high order of civilization. They were worthy of a better fate than that brought to them by the Spaniards. Had another race come to Mexico in the sixteenth century a very different history of this noble people might now be written.

At present these indigenous people are divided into seventeen classes speaking 180 languages and dialects, though these can hardly be called written languages, and they are fast disappearing with the spread of the Spanish.

Millions of these people have been only superficially influenced by the Roman Catholic Church. Such writers as Abbé Domenech and more recently Carl Lumholtz, Frederick Starr, and others show that large portions of them are grossly idolatrous, excessively superstitious, and that they believe in omens, witchcraft, and divination. Their annual festivals at the shrines of "miracle-working saints" are a strange mixture of paganism and Christianity. On such occasions it is frequently true that bacchanalian madness has its charms for the poor Indian.

SPAIN AND THE HOLY OFFICE

Cortes

The story of the conquest has been written in many languages. At least two Spaniards reached Mexican shores before Cortes, though they failed to penetrate inland. Cortes came in 1519 and fought his way to the ancient capital. No doubt the old tradition that the mysterious white man, "the God of Peace," who in the distant past had disappeared from the very coast where Cortes landed and had promised some day to return and "possess the land," had much to do with the conquest of the millions of Mexico by a handful of European adventurers. On the other hand, the story of the fabulous wealth of the natives served as a powerful incentive to the white man, and a feverish "disease of the heart" which only gold could cure, took possession not only of the leader but also of his men. On November 8, 1521, after many a bloody encounter, they reached the Aztec capital, and that day marked the dawn of Spanish dominion over a proud, pathetic people.

At that time Cortes, "the greatest natural leader of men since Julius Cæsar," wrote to King Charles V: "From what

I have seen and heard concerning the similarity between this country and Spain, its fertility, its extent, its climate, and its many other features, it has seemed to me that the most suitable name for this country would be New Spain and thus, in the name of your Majesty, I have christened it."

Subsequent events justify the assertion that the "christening" meant the starting of a stream of blood and gold which has not ceased to flow, even to this day. Down through the centuries it has brought suffering and death to thousands of innocent victims. No wonder that in all Mexico there is no monument to perpetuate the memory of Cortes.

From 1535 to 1821 there were 61 viceroys. Spain sent over some men of benevolent disposition, but in the main the rule was that of iron despotism in which priest and soldier bore equal part. One of the cruel features of their reign was the system of *repartimientos* and *encomiendas* by which the Indians were made serfs to the Spaniards. In some cases brutality was carried to the extreme of branding the unhappy slaves with hot irons as though they were cattle. Good men such as Bishop Quiroga and Bishop Las Casas protested often but vainly against these atrocities.

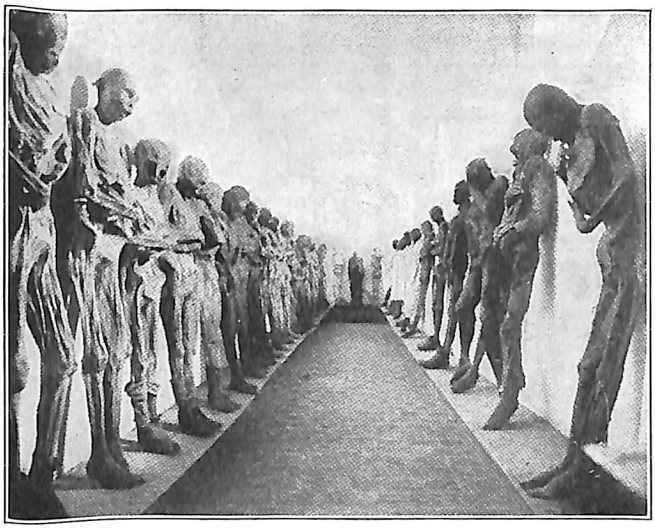
The Inquisition

In 1571 came the Inquisition, with its dark and bloody deeds, to add to the affliction of an oppressed people. The awful *autos de fé* continued to torture and kill their victims while the Inquisitors, clad in ecclesiastical robes, sat calmly by and saw them roasted alive at the stake or dismembered at the rack, generally for no other crime than that of differing in opinion from their would-be religious guides. These atrocities went on in "the holy name of Jesus" for 250 years, accumulating a record of crime and cruelty that might well make all good men shudder, and the angels of Heaven weep.

Recalling the bitter strife which characterized the founding of Spain and the ferocity of many of its early kings—especially Ferdinand and his father—in hunting unhappy heretics like wild beasts; recalling also that after burial many persons were tried and convicted, torn with hyena-like fierceness from

the grave and added to the funeral pyre, one is not much surprised that this diabolical institution was brought over seas into poor Mexico and embraced people of both sexes and of every social class. Attempts at resistance were futile, for the agents of the Holy Office were frequently aided by the iron hand of military power.

The good Bishop Las Casas, writing about the cruelty of these Spanish conquerors and inquisitors, says: "Several hun-



A ROMAN CATHOLIC FORM OF BURYING THE DEAD

dred thousand of the native inhabitants (of the West Indies) had perished, miserable victims of the grasping avarice of the white men." And these men came to Mexico under the leadership of Cortes as *"defensores fidei."*

Pope Alexander VI, the only Spaniard ever elevated to the Papal chair, had a day dream. He thought to convey to their Catholic Majesties of Spain and Portugal the entire American continent, whose people were to be converted to Christianity

by military aid. This dream also came recently to Pope Pius IX. The dream as a whole failed most miserably, though Louis Napoleon and Maximilian attempted to assist Pius IX in its realization. *"The conversion"* of the Mexican people under the eloquence of "spike and gun" was fully verified. The cross was substituted for pagan idols. In many cases it became merely an affix. To this there are many evidences of the amalgamation of Christian rites with heathen ceremonies. Even Roman Catholic authors admit this fact. How could it be otherwise when the priests boasted of from 10,000 to 20,000 conversions a day?

The Viceroys

The absolute powers given to the viceroys resulted in partitioning the land among the conquerors, and in establishing a system of excessive tribute which included even children of fourteen years. Then followed compulsory service in the cultivation of the soil, amounting to slavery. Hence we see the poor Indian tilling his own God-given lands for the benefit of task masters from beyond the seas. When the day's toil was ended, the drove turned in to "hear mass and be instructed in the faith." Generally fifty or more Indians were allotted to each Spaniard who owned them body and soul. No voice was allowed the native, not even the Creoles, in the conduct of government. Taxes for the crown and tithes for the church made life miserable. Commerce and industry were restricted. The death penalty was attached to any attempt to trade with others than Spaniards. One fifth of all the gold and silver was for the king. He monopolized trade. In addition to fees paid to the priests, the crown levied a tax on the forms and ceremonies by which the poor people were led to a knowledge of "the true faith."

A still more pernicious practice, which left its baneful influence on the moral fibre of the race, was the selling to the new converts of all kinds of licenses for sin. The "Bull of Composition" permitted the priest to relieve a person who stole goods from the obligation of restitution upon the payment of a price depending on the value of the goods. It was,

however, stipulated that the same person could not purchase more than fifty of these licenses per annum. Pecuniary morality may have suited the priests, but it did not make a better people. All these centuries have not overcome the poisonous influence of these licenses. The gospel in its purity alone can do that. This gospel the Roman Catholic Church has failed to give the masses, although it has flourished in Mexico four hundred years.

CASTING OFF THE YOKE

The dawn of the nineteenth century brought to the long oppressed millions of Mexico the echo of world events in the North and across the seas.

Three Great Influences

The first of these events was the action of the British colonies of North America which severed the link with the mother country, established the republic of the United States of America, and issued to the world the eternal declaration that "all men are created equal and are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness"—a declaration which not only crossed the Rio Grande into the land of our Next Door Neighbor, but which sent its pulsations like electric vibrations through Central America and down along the Andes to Cape Horn.

The second event was an echo of American independence in the French Revolution. In itself this was a great blow to "the divine right of kings" and a recognition of the natural rights of the people.

The third event was the Napoleonic invasion of Spain. In 1808 the unfortunate dissensions in the royal family led to the Treaty of Bayonne, the abdication of the king, and the transfer to the French Emperor of all the rights and titles of Charles IV, both at home and abroad. That year the Spanish government recognized the independence of the United States. On September 15, 1808, the Spaniards in Mexico seized the viceroy Jose Iturrigaray and deported him from the country on the plea that he was not loyal to the Crown. These events as they became known had a deep influence on the people,

put an end to this movement, nor to the contemporaneous movements in South America, since all such were born of Heaven.

True, Hidalgo fell, but the God of nations raised up other leaders. Notable among these were Matamoros, Gurrero, Bravo, Mina, and Morelos—noble hero of a hundred battles, who, like Hidalgo, was betrayed to the Church. Soon thereafter he became the last victim of the Inquisition in Mexico.

This patriotic priest was a soldier even greater than the father of the independence. His celebrated defense of Cuautla, which lasted from February 19 to May 1, 1812, was one of the most heroic battles ever waged on the American continent. Its fame crossed the Atlantic and called forth highest commendation from the Duke of Wellington.

Some have thought that if Charles III in 1783 had accepted the advice of Count Aranda, and had established three great empires in the Americas, the bitter struggle and great loss of life leading up to independence might have been avoided. Avoided, we think not, but probably deferred to a later date, for the seed sown by the Puritans in New England, the Quakers in Pennsylvania, and the Cavaliers in Virginia, not only produced a republican form of government in the North, but forever made clear to the old and the new world alike, that monarchical governments were uncongenial here or anywhere else in the Americas.

PRIESTLY EFFORTS TO RESTORE THE YOKE

Government by Clergy

During the long struggle for independence the clergy of Mexico were the chief support of the Spanish government. In colonial times the archbishop was always "the power behind the throne," and whenever a viceroy died or was removed, the archbishop assumed the office until the arrival of the new appointee. All through the three centuries of Spanish rule, with rare exceptions, the clergy were more political and simoniacal than spiritual. When the real struggle for independence came, barring the exceptions already mentioned, at every step of the way in transition toward civil and religious liberty, the priests were invariably against the best interests of the people.

The Hon. Matias Romero, for many years the able and diplomatic representative of Mexico at Washington, always a member of the Roman Church, states that when patriotic priests fell into the hands of the Spaniards they were always tried by the Inquisition as transgressors of divine law, and as heretics then handed over to the military, who subjected them to a second trial for the purpose of extorting information, and finally, like Hidalgo, Morelos, and Matamoros, were shot without mercy. Mr. Romero adds: "The highest dignitaries of the Catholic clergy in Mexico attempted to make the common people believe that all patriots were heretics and devils, and that the object of the revolution was to destroy the Catholic religion." All leaders in the cause were immediately excommunicated. Several of the higher clergy, and at last the Bishop of Oaxaca took up arms against the movement.

Iturbide

Independence once an accomplished fact, Iturbide was proclaimed emperor, but, not going far enough to suit the Church party, he was soon deposed and exiled from the country. A republic set up under the Constitution of 1824 was almost immediately attacked by members of the Church party and by them overthrown in 1835. Santa Ana and the conservatives opposed a federal form of government in favor of a strong centralized one. One revolution followed another so that between 1821 and 1868 the form of government was changed ten times.

Spain finally recognized the independence of Mexico in 1836, though not till after she had sought to regain her lost provinces. In 1833 Santa Ana started his ambitious career, beginning as a liberal and developing into an ultra-reactionary leader of the Church party which repealed the Constitution of 1824, and in 1836 proclaimed a new Constitution which, not being conservative enough to meet their wishes, was followed by another in 1843. But the liberal party succeeded in repealing both and restoring the original Constitution in 1846.

Four foreign wars afflicted the Mexicans in the nineteenth century, and in each case the clergy "did not hesitate to cause

a revolution when the country was invaded by a foreign nation, and to use for that rebellion the troops which were intended for the defense of the honor and integrity of the country" (M. Romero). It is even asserted that the archbishop made overtures to General Scott during the American War for the establishment of a firm government under the control of the clergy. It is needless to add that these overtures found no response on the part of the American general.

At the battle of Churubusco in 1847, our army reported a loss of 1,000 men killed or wounded. "This was caused," says General Cassey, "by the presence of more than 200 deserters from the American army, mostly Irish Catholics who *had been persuaded to desert by the instigation of the Mexican Catholic priests.*" A similar treachery had occurred only a few months previously in General Taylor's command at Monterey.

Juarez

In the meantime the liberal party, which stood for patriotism and human rights, was gathering strength. At last, when the Church party had filled up its measure of abuses, again the cry went forth against tyranny and oppression. These were the very wrongs which caused the second revolution of the seventeenth century in England; the same which Mazzini, Garibaldi, and Victor Emmanuel resented in more recent times, in the very citadel of the Roman hierarchy, and continued to protest against till they had delivered their people from papal bondage, and Italy stood before the world, free, happy, and united.

For this gigantic task in Mexico, God raised up Benito Juarez, Comonfort, and other noble reformers, who proved themselves to be worthy successors of Hidalgo, Allende, Bravo, and other valiant liberators of their country. They established the Constitution of 1857, basing it on that of 1824.

Under its wise and broad provisions Church and State were forever separated, liberty of worship and of press guaranteed, slaves freed and protected, all "fueros" abolished, Church property nationalized, the military subordinated to the civil power, commercial treaties and colonization authorized, and

foreign enterprises encouraged. But it is specifically true that the Church promoted and supported the French intervention in Mexico 1863–67. Its object was to revoke all the provisions of civil and religious liberty contained in the Constitution of 1857, encourage the Southern Confederacy, which had already been acknowledged by the Pope, and ultimately plant a "model Romish State" on the American continent, which should spread north and south as far as Jesuitical scheming and Louis Napoleon's armies could carry it. This would have meant a death-blow to religious liberty, to an open Bible, to the public schools, and to everything else for which evangelical Christianity stands.

Maximilian

Maximilian, a Prince of the House of Hapsburg, was their chosen agent. Accompanied by the ambitious Carlotta, after having received a special blessing from the Pope, he came to Mexico in 1864. With French, Austrian, and Belgian troops, he attempted to subdue a struggling republic, set up an empire, and restore the Church which so long had crushed the people instead of educating and Christianizing them. All this occurred after the Mexican people had repeatedly made known here and in Europe that they would never again consent to be governed by Rome.

Archbishop Labastida proved loyal to Rome, but a traitor to his country. He gave a royal welcome to Maximilian and Carlotta and had them crowned in the Cathedral with a great display of pomp. Abbé Domenech, Maximilian's court editor, declared that the Monroe Doctrine must be overthrown and the Latin race, with headquarters on the Tiber, given a career in America; then "within ten years," he adds, "the United States will declare a dictatorship." But the collapse of the Southern Confederacy was the death-knell to the empire and the Napoleonic-Papal plot. Secretary Seward's note to the French Court in December, 1865, was the all-powerful ally of the struggling liberal party of Mexico. Thus in about three years Maximilian, despite European promises and the blessings of an infallible (?) Pope, found himself without an army. He

recognized the situation, and actually started on the journey to Europe, whither Carlotta had preceded him, in the vain hope of securing new aid from Napoleon and Pius IX. He had gone about two thirds of the way to the port of Vera Cruz, when he was overtaken by emissaries of the archbishop begging him to return, and offering a sufficient native army to sustain the tottering cause. Thus for the second time the head of the Mexican Church betrayed his own country. Maximilian yielded and returned to the capital only to fail in every sense of the word. History records his sad end at Queretaro a few months later, Carlotta's complete mental collapse in Europe, the exile of the archbishop, and the humiliating defeat of the ambitious and unscrupulous Church party which had wielded political power for so long.

The Struggle for the Republic

The failure of the empire meant the restoration of the republic, and the opening of the country to Protestant Christianity. The immediate instrument under God was Benito Juarez, "the little Indian," as he is affectionately called by his grateful countrymen.

Those were days which "tried men's souls." Upwards of 80,000 French soldiers landed on Mexican soil, with an auxiliary corps from Austria and Belgium. All the influence of the old Church party, both military and financial as well as that of the aristocratic element, was against the Liberals. Many who had hoped and prayed for national life and human rights despaired. But Juarez never lost courage. His faith was as strong as his conviction of his country's rights. Neither foreign soldiers, diplomatic pleadings from powerful thrones, nor papal anathemas swerved him an inch from his chosen path —a path in which he believed himself guided of Heaven, whose blessing he frequently invoked. This remarkable man, a pure Indian of the noble Zapotec race, was born of obscure parentage in the State of Oaxaca. From humble beginnings he rose to be an eminent lawyer, and a statesman of whom any nation might be proud. The title by which he will always be known in Mexico history is the "Father of Reform."

His principal characteristics were profound attachment to liberal principles, clearness of intellect, remarkable common sense, great moral courage, unimpeachable integrity and honor, ardent patriotism, tenacity of purpose, and devotion to civil government, the qualities out of which true patriots are made in any land. Castelar called him "the savior of the honor of his country." Our own W. H. Seward declared that he was "the greatest man he ever met." Such was the man who came to be the standard bearer of the liberal party. Under God he bravely faced and defeated the Napoleonic-Papal intrigue of the nineteenth century, which had for its object the Romanizing of the entire American continent.

THE WAY PREPARED

The Reform Laws

With the restoration of the republic came the rehabilitation and enlargement of the Reform Laws. As a natural sequence all secret religious orders left the country. These orders had played an important part in carrying out the behests of the Pope and were dangerous to the very life of the nation. By the conflicts of the past and the triumph of the people, the way was prepared for better things.

Anticipating this event Mr. Matias Romero, at a banquet in New York, October 2, 1867, said among other things: "Our policy will be then to enforce our laws which will allow the free exercise of all religions and give no preference to any; which will provide a perfect separation between Church and State; to establish a system of free schools, which will educate the masses of our people and make them productive and happy; to encourage the immigration of peaceable and laboring citizens of the United States, who will assist us in developing our resources; to invite the investment of the surplus capital of the United States in Mexican enterprises."

The Reform Laws were incorporated into the Constitution of the republic in 1873. The prepared situation was then as follows:

1. Church and State completely separated and full religious liberty guaranteed.

GENERAL DON PORFIRIO DIAZ

2. The vast ill-gotten property of the Church, whose enormous revenue had often supported revolutions in the interests of despotism, was confiscated and secularized.

3. Liberty of speech, press, and public worship granted. Marriage declared to be a civil rite.

4. A system of public schools, such as would never have been permitted under the priestly regime, inaugurated.

ROME'S BEQUEST TO THE NATION

According to Church authors, *after four hundred years of Roman Catholic supremacy, Mexico as a whole has not been Christianized.* Three testimonies will suffice to prove this assertion.

Idolatry and Superstition

(a) A well-known foreigner, who has been several years in this country as a special missioner from Rome, and all the time actively engaged in church work, told the writer not long since that he was astonished to find how idolatrous and superstitious his own Church in Mexico was. He made the following confession: "The Mexicans are not Christians; to them the Virgin of Guadalupe comes first, Hidalgo second, and Jesus Christ third." He knew that he was making this startling statement to a Protestant minister.

Religious Confusion

(b) Madame Calderon de la Barca, herself a devout Roman Catholic, wife of the first Spanish minister to Mexico, after the mother country had recognized the independence of this republic, wrote so many plain facts concerning her own Church that it was asserted her book "Life in Mexico" was bought up and destroyed by the priests. At any rate, if it is found in the book market it will cost the purchaser three or four times the original price, though published simultaneously in London and Boston. Among other things this Catholic writer says: "The Cross was planted here in a congenial soil, and, as in the pagan East, frequently the names of the statues of their divinities were changed from those of heathen gods to those of Christian saints; and image worship apparently continued, though the mind of the Chris-

tian was directed from the being represented to the true and only God who inhabits eternity. So here the poor Indian bows before visible representations of saints and virgins, as he did in former days before the monstrous shapes representing the unseen powers of the air, the earth, and the water. It is to be feared he lifts his thoughts no higher than the rude image which a human hand has carved. He kneels before the image of the Saviour who died for him, before the gracious form of the Virgin who intercedes for him, but he believes there are many virgins of various gifts, possessing various degrees of miraculous power and different degrees of wealth, according to the quality and number of the diamonds and pearls with which they are endowed; one even the rival of the other—one who will bring rain when there is drought, and one to whom it is well to pray in seasons of inundation."

A Dead Faith

(c) Abbé Emanuel Domenech came to Mexico in 1865 as chaplain to the French troops. After the collapse of the empire he was directed by the Vatican to make a tour of the country and report on "the moral and religious condition of the clergy and Church." Among other arraignments of his own Church we find the following: "Mexican faith is a dead faith. The abuse of external ceremonies, the facility of reconciling God, the abuse of internal exercises of piety, have killed the faith in Mexico. . . . The idolatrous character of Mexican Catholicism is a fact well known to all travelers. . . . The mysteries of the Middle Ages are utterly outdone by the burlesque ceremonies of the Mexicans. . . . The Mexican is not a Catholic. He is simply a Christian because he has been baptized. I speak of the masses and not of the numerous exceptions to be found. . . . The clergy carry their love of the family to that of paternity. In my travels in the interior of Mexico, many pastors have refused me hospitality in order to prevent my seeing their nieces and cousins and their children." And this from a Roman Catholic.

Why Evangelical Christianity is Needed

Our own observation confirms the foregoing testimonies.

We have never seen them contradicted by any author or traveler. To the above we would add the following: (1) The Bible is still a prohibited book in Mexico. If on sale it is generally at a price beyond the reach of the poor. The only edition of the Bible ever printed in Mexico cost $150. It appeared in 1833. We have known the Bible to be burned on the streets of the third largest city of the republic. These facts will not seem so strange to the reader of the recently published Catholic Encyclopedia, which, on page 545 of Vol. II, quotes the Papal attitude toward Bible circulation as follows: "You are aware, venerable Brothers, that a certain Bible Society is impudently spreading through the world, and despising the traditions of the Holy Fathers and the decree of the Council of Trent, is endeavoring to translate, or rather pervert the Scriptures into the vernacular of all nations." (Leo XII in 1824). (2) In every Catholic Church in the land you may see a *dead* Christ and hear but little of the living Christ. This is typical of what is offered to these hungry millions. (3) In some churches ancient idols are still found on so-called Christian altars, the

A NATIVE INDIAN CHRISTIAN WOMAN OF MEXICO

only change being that the Indian idol is called by the name of some saint in the Catholic calendar. (4) At best it is a sacramental Christianity with penances and bodily sufferings offered to that God who said of such things: "I will none of them," and who is pleased to accept only the offerings and merits of His own Son in the sinner's stead. (5) Indulgences are still sold publicly, notwithstanding the denial of certain authors in the North. (6) After three and a half centuries of so-called Christianity, the ancient idolatrous feasts of the Indians are still mixed with Romish services, not only in rural districts but within three miles of the capital. In many places knowledge of God and his Christ is as crude as among the half-civilized Africans. The idolatry, superstition, and drunkenness of Guadalupe, Ixtapalapa, Amecameca, and like places must be as offensive to Almighty God as like things in Madura or Benares. (7) Illiteracy and immorality abound as they do only where Rome has been supreme for centuries. Thirty per cent of the registered births are illegitimate and many are never registered. (8) The degradation of the vast majority of the people, living in miserable huts, without the ordinary comforts of life, with no regard for health conditions, herded like cattle and like them sleeping on the cold or damp earth; in a word, practically no better off than when the Roman Catholic Church came here nearly four hundred years ago, all this is not only condemnatory of the Roman Church, but is an eloquent argument for the need of another Church, which will love and not exploit the poor. (9) The desecration of the Sabbath with bull fights, cock pits, gambling in the open, horse racing, debauchery, and many other things reminds one of the terrible conditions in England in the eighteenth century. They cry to heaven as loud as in John Wesley's time. Mexico and all Latin nations turned away from the Reformation and the open Bible. Hence this doleful picture.

"COME OVER AND HELP US"

A Definite Continuing Call

The needs of these people constitute a pathetic Macedonian cry falling upon the ears of those who represent the Church

of Christ. The additional fact that the country has been so long distracted with internal strife lends emphasis to the cry. Every ill affecting this people in the past, present, or future can find an infallible remedy in the gospel of Jesus Christ. That gospel has not and will not be given them by the Church which came with the Spanish conquerors. Whatever that Church may be in the United States or in other Protestant countries, here and in all other Latin countries it seems to have received such a fatal twist from its primitive simplicity, through the influence of crusaders and inquisitors of the fifteenth and sixteenth centuries, as to make one despair of its ever coming back into harmony with the plan of Jesus Christ for the salvation of the world. The cry from Mexico's millions, "Come and help us," should find an echo in every soul which knows the truth as it is in Jesus. Before any Protestant missionary had come to this country, a committee of Mexican gentlemen, two of whom were priests and all of whom had lost hope that Rome would give them the gospel, went to New York city and pleaded with the evangelical churches of our country to "come over" and help save their fellow countrymen. All who ask why evangelical Christianity is in Mexico would do well to meditate upon this fact. It is the only case of its kind in modern times.

In a sense, this call is carried to the North by a constant flow of emigration. Better wages, kind treatment, the atmosphere of our free institutions, and the enjoyment of the peace conditions which exist in the United States draw thousands of Mexicans thither every year. Not less than 200,000 of them are in Texas; an equal number is in California; 20,000 of them are in Kansas along the railway lines. These with the large number found in New Mexico and Arizona constitute more than half a million Mexicans now in the United States. It is simply pitiful to think of so many of them—according to the testimony of pastors in the homeland—wandering about Sunday mornings like "lost sheep," looking for a place of worship. They sadly need shepherding. Most of them sooner or later are likely to return home. Let our people treat them properly and lead them to Christ and everyone returning will be a missionary, and not a revolutionist.

SOME RESULTS OF THE FIRST GENERATION OF METHODISM IN MEXICO

Founding the Methodist Mission

William Butler, who had founded our Mission in East India in 1856, was chosen by the same Bishop, Matthew Simpson, to plant Methodism in the West Indies, or Mexico, and reached his new field of labor in February, 1873. Both races needed the kindling light of a religious conviction deeper than mere words or material worship. The trail of the serpent polluted the Indies, East and West. The fatal fanaticism of the Juggernaut and the fierce and flinty faith in Huitzilopochtli, bespoke alike the deep spiritual need in India and Mexico. The broad vision of the Superintendent planned as many strategic centers as the liberality of the Church would permit us to occupy in a whole generation. But we occupy them all. God has been pleased to set his seal of approval on every such center. In some cases we have met intense persecution. About thirty of our people have proven that "the blood of the martyrs is the seed of the Church." The names of Epigmenio Monroy and others will shine through the ages as worthy pioneers of a glorious line of men and women "who counted not their lives dear" unto themselves. There was a special providence in our coming to Mexico. Repeatedly we have been so guided from above in putting down our stakes, that no one could doubt that God wanted us here. Two or three brief illustrations will suffice.

When looking about for suitable headquarters in the City of Mexico, we found that most property holders were too fanatical to sell to a Protestant. Our Superintendent, Dr. Wm. Butler, providentially came in touch with a Roman Catholic Irishman who had been in India during the Sepoy Rebellion as a soldier under Havelock. The Superintendent had often preached to Havelock's Highlanders. This good Irishman and our Superintendent had never met until they came together seventeen years later in the City of Mexico. The Roman Catholic became the agent for the purchase of a desirable property which perhaps no broker in town could have secured for us.

Methodism Administered from America's First Convent

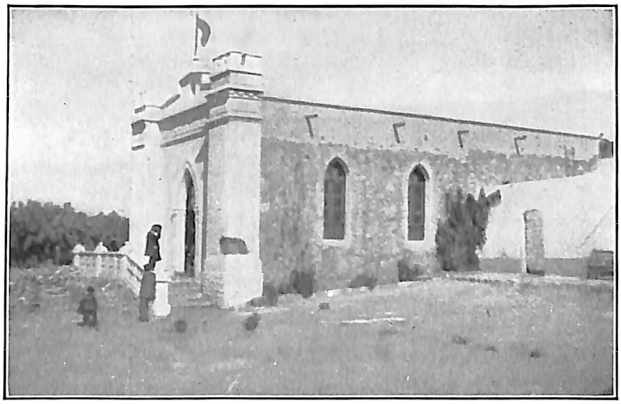
This property was part of the old convent of San Francisco, the first convent built on the American continent. It had passed into secular hands, in common with all church property sequestered under the Constitution of 1857. It was in turn a theatre, a National Congress Hall, and a circus headquarters. Interest in the building increases as we recall that it stands where Montezuma had his pleasure palace. It is now the headquarters for Methodism for the entire republic. Here are accommodated the native and English speaking congregations, our printing press, our editorial and book rooms. Here reside two native pastors and two missionary families.

About one mile west of headquarters is situated the Sarah L. Keen College of the Woman's Foreign Missionary Society, housed in one of the most modern and attractive buildings of the city. Two miles further west, in Santa Julio, is located the Annex, or Industrial School, the first of its kind under missionary auspices to be opened in the republic. It was started two years ago as an experiment, but already we are wondering why we did not have it long ago.

Puebla was perhaps the most levitical city of the country. Secret police shadowed our missionaries when they first entered there, to keep them from harm. We were repeatedly warned to keep away. But the same Providence which guided us in answer to the call, defended and directed us in planting this work. An American Jew had acquired a part of the old Inquisition of Santo Domingo. Dr. Butler found him out. In those days he was the only one who would have "dealings" with the Methodists. For three hundred years the Inquisition had kept both Jew and Methodist out of the beautiful city. Now, years after the Inquisition had lost its power, and under the protection of the new order of things, the very building in which the diabolical institution had carried on its terrible work becomes the center for teaching and preaching a gospel of love and mercy for God's suffering children.

When the republican army occupied the city of Puebla, a search was made in this building for men who had mysteriously

disappeared. A few survivors were found. But when some one suggested that the enormously thick walls might tell tales, a sounding process with iron tools revealed twelve cells, containing human beings who had been walled up alive in the very clothing they wore when they were "spirited away." After we acquired the property one more cell was found. Our people removed a human skeleton, and converted the cell into a crockery cupboard for the use of our school boys. Let us never forget from what unwritten cruelties civil and religious liberty has redeemed poor Mexico. Let us remember that the only power which will keep these millions from drifting back to those dark days is the power contained in the gospel of Jesus Christ.



METHODIST EPISCOPAL CHURCH AND SCHOOL, ZAACHILA, MEXICO

If our readers could see our beautiful church, our two prosperous schools with over 700 Mexican youth, many of whom will go out to teach and preach all over this fair land, they would surely thank God for our beginning, and would cooperate more liberally toward the strengthening of our hands in this great work. The Woman's Foreign Missionary Society has seven consecrated American teachers and over 500 girls in its magnificent school at Puebla.

In Pachuca, a State capital and a rich mining center, we

found Cornish miners holding class meetings, and a Mexican physician, who was more of a Protestant than a Christian, preaching in a hall Sunday mornings, and presiding over billiard tables in the afternoons and evenings. He was soon led into a real religious experience. This caused him to give up the billiard tables and to preach a better gospel. We now have three magnificent properties at Pachuca, full services in two languages, and about 800 children in our schools, maintained by the two Societies; besides outstations scattered over the State. The School of the Woman's Foreign Missionary Society in this city has a larger enrollment than any other single school of the Society in all the world. Last year the enrollment was about 700.

In Orizaba we are in a tropical country. It is the chief town of the district of the same name. Here, too, the Woman's Society cooperates in educational work. Services are conducted in both English and Spanish. The work reaches southward toward the Isthmus of Tehuantepec. The territory covered by this district is one of the most liberal and promising in the country. Our hands should be strengthened here, and the Woman's Foreign Missionary Society should open a boarding department, for in Orizaba we must educate teachers for all the coast region, as for health reasons they will not come in large numbers to our schools on the highlands.

Queretaro, where Maximilian was executed, and where ended the last attempt of the European powers to plant an empire on American soil, is another important center. There are more Roman churches here than schools, and more priests than there are pupils in the public schools. Here, where we once were met by angry mobs, our work has a good start and is a recognized power for good.

Guanajuato is another State capital and the chief city of a rich mining district. But for the strong hand of a liberal government and a kind Providence, our first missionaries in that State would have been in martyrs' graves to-day. In addition to our two schools for boys and girls and our evangelistic work, we have here a medical plant. Thousands are brought into friendly relations with our workers and many

of them are led to Christ. This good work of Dr. Salmans reaches throughout the State and from not a few fanatical points come men, women, and children suffering from all kinds of diseases to be treated in our hospital. It is well equipped with modern appliances and above all is under the benign influence of the Good Samaritan.

Oaxaca is the State which gave to the country such valuable men as Benito Juarez, Porfirio Diaz, Ignacio Mariscal, Matias Romero, and others—true nation builders. Here is found the noble Zapotec race, which claims never to have been conquered by the Spaniards, but simply acquiesced in the fact that the country at large was dominated by Cortes and his followers. The direct descendant of the last ruling king of this tribe is a member of our Church. He who would have been on the throne had not the Conquerors come was a steward in our Church. His five brothers also joined us. During the French intervention Maximilian, recognizing him as a chief in the Zapotec family, invited him to the national capital with tempting promises, and the declaration that he needed his assistance to solidify the empire. Prince Perez sent a courteous refusal, saying, "When I go to Mexico City to see an emperor it will be one with Mexican blood in his veins." A few years later, when elected a delegate to a lay Methodist Conference, he counted it "all joy" to be present. Not only did he discharge intelligently his duties in that body, but appeared before the joint Conference to delight and inspire a large audience with his personal experience in the things of God. Several Bishops of our Church have visited him in the little town of Zaachila, but none of them carried more of dignity or kingly bearing than they found there. Not one of them, as far as I know, could stand as erect as our brother the prince, at the age of ninety, or present a more piercing eye. His race is a noble one and all of them, as well as the Mixtecans, Mazetecans, and others, we find very accessible, as they plead with us for gospel privileges. We are already at work in nine out of the twenty-six counties of the state, but our force ought to be trebled at once if we expect to meet our opportunities and responsibilities in the State of Oaxaca. At the State capital

we ought to have immediately a new church and two boarding schools, one under the auspices of the Woman's Foreign Missionary Society. There is no part of the republic where a consecrated investment is more needed and where it would give larger results. The present proportions of the district require the Superintendent to travel quarterly 3,170 miles by rail, 1,391 on horse back, and 45 on foot—the latter a good part of the way over rough and dangerous roads. Yet his last year's report to Conference began by speaking of the *honor* accorded him, and closed by his crying out: "Not unto us, O Lord, not unto us, but unto thy name give glory." These native men when under the influence of Divine Grace have the mettle of soldier and martyr.

Thus, we have our work established in the most strategic cities of the republic, with fine and well-located properties in some centers, while in others such properties are still needed.

We have a fairly well equipped publishing house which urgently calls for enlargement, and a medical plant that ought to be endowed.

We have a theological school, three normal schools, several common and primary schools with nearly 5,000 pupils. With funds to enlarge premises and to increase the number of teachers, this enrollment could easily be doubled in twelve months. One of the most painful duties forced upon us is the turning away of applicants. Our Sunday school membership is 4,709.

We have 7,127 communicants and 14,391 adherents, giving us a Methodist family in Mexico of 21,518.

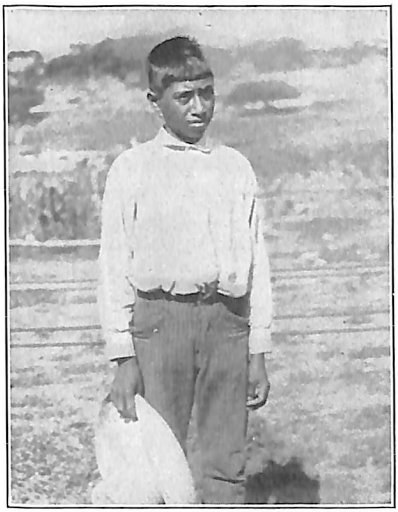
There are 8 married missionaries, 10 Woman's Foreign Missionary Society missionaries, and 179 native workers of all grades. Our native ministry is one of growing intelligence and devotion—some of them are excellent evangelists.

Our churches, schools, buildings, and homes represent $1,309,850 (silver). Appreciation in values makes this easily one million and a half. We ought to build 20 new churches next year to house congregations now poorly provided for, or subject to the caprice of fanatical landlords. But there is no Church Extension Society to help us. Let it be said to the honor of our poor constituency that for all purposes last

year we raised on the field, $56,440 (gold), or nearly as much as the Board of Foreign Missions sent us.

THE DAY OF OPPORTUNITY

The evangelical churches of the United States lost, in part, the golden opportunity which conditions in Mexico furnished in the years immediately following the collapse of the French intervention. Our own Church failed woefully in this respect. We did come, but how? Two or three men were sent with barely enough financial backing to make a feeble start. Had we been as wise as the opportunity required, sending at least twenty men with adequate resources, we might easily have had six Annual Conferences in Mexico to-day, instead of six Conference Districts, each of which would have been as strong as the one we now have.



PRESIDENT OF THE JUNIOR EPWORTH LEAGUE AT ACATLAN, MEXICO

The events of the past three years have in a sense renewed the opportunity of forty years ago. We cannot expect the help that the Liberal party would have given us in those days, especially in the matter of securing well-located properties, nor can we expect the harvest which would have accrued because of the tremendous revolt from the Roman Catholic tyranny due to its excesses and oppressions; but we can and ought to take advantage of the growing enlightenment and spirit of inquiry among the people. Never have these conditions

been as favorable as now. Moreover, the Roman Catholic Church is aroused to the situation as it has not been for sixty years, and may be depended upon to prevent, if at all possible, the recurring of such favorable conditions as exist at this very time. Men and means count for more now than they will later. The masses are now thinking for themselves as never

BISHOP MC CONNELL AND DR. BUTLER RETURNING FROM A CHURCH DEDICATION

before. Hence we venture to repeat the words written by one who was an eye witness to many of the events herein related, connected as they were with his Superintendency in the formative period of the Mission, and whose prophetic soul anticipated many of the more recent events. In closing his book, "Mexico in Transition," William Butler broke out with

this burning appeal, "O, Church of the Living God! here is the 'open door,' 'great and effectual,' which the divine Master has set before thee! It is thine to enter. God expects it as the work which thy hand findeth to do. He sends thee to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive remission of their sins, and an inheritance among them that are sanctified by faith in Jesus Christ. Living or dying, I appeal to thee for them. Give them, O give them quickly, thine evangelical faith and thy saving gospel. Give in adequate measure for the consummation of the blessed change for these millions of dying men, that Mexico may become a 'delightsome land' which the Lord of Hosts has promised, where her 'sun shall no more go down, neither shall her moon withdraw itself, for the Lord shall be her everlasting light, and the days of her mourning shall be ended.'

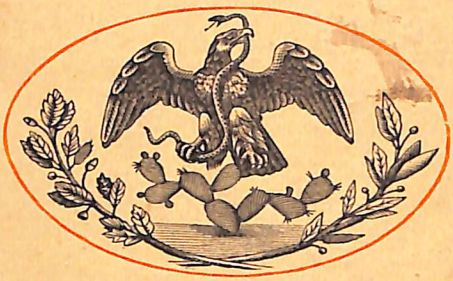
"Then will redeemed Mexico, her sorrows closed, rise to the greatness of her position on this continent, and, turning to the Redeemer who has saved her, and to Him alone, will claim her right to crown Him with the diadem of Mexico's adoring love, as 'Lord of all, to the glory of God the Father.' "

SOME GOOD WORKS ON MEXICO

Mexico Today (50 cents). Geo. B. Winton.
Sketches of Mexico ($1.00). J. W. Butler.
William Butler ($1.00). Miss Clementina Butler.
Mexico Coming into Light (35 cents). J. W. Butler.
Life in Mexico ($2.25). Madame Calderon de la Barca.
Coming Mexico ($1.50). Jos. K. Goodrich.
Beyond the Mexican Sierras ($2.00). D. Wallace.
Conquest of Mexico (2 Vols., 35 cents each). W. H. Prescott.

These books may be purchased through The Editorial Department Board of Foreign Missions, 150 Fifth Avenue, New York.

The MEXICO MISSION



METHODIST EPISCOPAL CHURCH